

advancement of Christianity, in ourselves and in others, and our word for it the church will abundantly take care of itself.

A Baptist preacher of Scotch Plains, New Jersey, has adopted business methods in the management of his church finances. The names of his members who are in arrears are regularly posted, as they do in clubs. After three weeks if the delinquents do not pay up, their names are erased from the church rolls, and they are no longer members. It is said that the shortcomers seriously object to this drastic method, but should they not reflect that a similar experience awaits all who neglect to perform their duty, when in the last day every secret thing shall be made manifest?

"I don't want any dead wood in my church," said a pastor who was in the habit of expelling those of his members who refused to contribute to the church expenses, or failed to pay what they had promised. Perhaps the financial results of his policy were satisfactory, but it is a question whether the more serious problems of spiritual delinquency would respond to any such test. The financial "dead wood" is not the only nor the most troublesome kind found in the church, and it may even happen that a wealthy pay-well may be anything but a good Christian.

A circular has been issued to the professors of Chicago University warning them against too much freedom in the discussion of public questions about which there are grave differences of opinion. It is thought that some of the professors have been too free in denouncing trusts, and it is feared by the friends of the university that this liberty may unfavorably affect the prospect of donations from some very rich men. Perhaps the circular was inspired by these "magnates," who naturally do not wish to pay their money for the hatching of sentiments unfriendly to the methods by which this money was accumulated. After all, when a rich man takes his millions and founds a college or a university for his own glory, isn't he entitled to get what he pays for? If freedom of speech is inimical to his interests, why shouldn't he muzzle his loquacious "professors?"

General Wood, the military governor of Santiago, Cuba, recently declined a business offer in Washington, with a salary of thirty thousand dollars, because he regarded it as his duty to go back to Santiago and fight the yellow fever, on a salary of five thousand. It is verily true that "peace hath its heroes no less renowned than war," and to our way of thinking there have none yet been manifested so resplendent; no heroism has been exhibited so lofty. The heroism which saves men's lives is of a diviner mould than the heroism which destroys men's lives. It comes from a different source, but it is not rewarded in this world as the other. Men like General Wood are the ornament of the race.

Booker T. Washington, the celebrated founder and president of Tuskegee Institute, Alabama, is lecturing in London, where he is introduced to distinguished audiences by Ambassador Choate. "Seest thou a man who is diligent in his business? He shall stand before kings, he shall not stand before mean men." This man was born a slave, but today there are few men in our country more distinguished, or more respected north and south. A thousand students attend his industrial college, and a hundred teachers instruct them. The Alabama Legislature votes him \$20,000 a year, and philanthropists from all sections pour their gifts into his great institution. He is the ablest, most sensible, most eloquent, most useful colored man of his times, and he is doing a great work among the negroes of the south.

Large reinforcements are to be sent to General Otis in the Philippines so that he may continue defeating, dispersing, chasing, stampeding, crushing and annihilating the Philippino rebellion. Would it not be a good idea to send a general along with them? It is generally conceded that a short, vigorous, bloody, destructive war is more merciful than one long drawn out. If this is true, the Philippino rebels should be overwhelmed and exterminated in a single

campaign, as we are abundantly able to do, and thereby bring the tragedy to an end. In view of this doctrine, why should the Peace Congress at the Hague strive to mitigate the horrors of war. The more horrible and diabolical war is, the more merciful it is.

Several Koreans were beheaded not long since for burning some trolley cars in their capital city. It seems that this wonderful product of our western civilization had been introduced among these ultra-conservative orientals, and it riled them. Can we wonder that when these simple and superstitious natives first beheld the trolley car mysteriously running along their streets, they should ascribe the miracle to bad magic, and that their logic should move them to so manifest a work of the devil? Their punishment was severe, and we are moved to wonder what the effect would be upon the world's population if every head should be cut off which is incapable of admitting new and useful ideas.

A physician in London has announced the discovery of a new poison which in its fatal effect is instantaneous and painless. Within two weeks from the announcement he received 3000 letters from men and women asking him to reveal the name of the poison. Wisely he withheld the information, but what is the meaning of this extraordinary curiosity? Are there so many who would welcome an instantaneous and painless agent of self destruction? We have no idea that the Christian element of the world's population adequately estimates the weariness, and disgust and despair of the non-Christian element, or that those who are comfortable have the least idea of the miseries of the very poor. We do not doubt for a moment that many thousands would quickly seek relief and oblivion in death, were not that road forbidden by horror and agony. How blest are they who have found the comfort there is in Christ, and that "peace of God which keepeth the mind and heart."

A man in a New York hospital is undergoing the process of ossification, by which his flesh is turning to bone. It is an incurable malady, and in a short time will result in death. His case is regarded by physicians with wonder and curiosity, and by the general public with a feeling akin to horror and pity. In the physical domain it is regarded as a very unusual phenomenon, but in spiritual experience it is quite common. In fact spiritual ossification abounds to such an extent that it barely excites remark, nevertheless it a malady whose effect is as fatal as the other, and it is just as incurable, except by a miracle of grace.

The only contribution by General Merritt to the literature of the Spanish-American War is an article on "The Fall of Manila," which he contributes to the *Youth's Companion* of July 6th. The article is especially valuable for its revelation of the attitude which Aguinaldo and his principal colleagues bore to the Americans following the Battle of Manila Bay.

The *Homiletic Review* for July is before us, full of discussions of vital problems. In the Review Section, Professor Sayce, of Oxford, fresh from his winter explorations on the Nile, writes of "The Witness of the Egyptian Monuments to the Old Testament," summarizing the results of the recent discoveries in Egypt in their bearing upon, and confirmation of the Bible. In an article, entitled "Back to Christ," Thru Paul," Prof. W. C. Wilkinson, of Chicago University, sets forth convincingly "Paul's Claim for Himself," that he is "the chosen organ of communication from the risen, the ascended, the glorified Christ," and exposes the baselessness of the cry "Back to Christ" as raised by the rationalistic critics and theologians. Dr. J. B. Remensnyder, in "The Inspiration Question," makes a strong presentation of the conservative view of that question. In "The Problem of the New England Country Church," Prof. Alfred Williams Anthony, of the Cobb Divinity School, Lewiston, Me., makes a careful induction of

facts, on which he bases some practical suggestions for the solution of the troublesome problems, arising from the depletion of the country churches, and that are at present calling for the application of the best wisdom of the church.

Of equally vital importance are many of the articles in the other sections of the *Review*, as, for example, "The Preacher's Business in Preparing for His Special Word," by Dr. Wayland Hoyt; "How Best to Handle Christian Evidences," by Rev. Charles Neil, M. A., and others.

A goodly number of the representative sermons in the present number are of the baccalaureate order suited to the Commencement season. They are by such men as Farrar, Barrows, etc.

Such topics as the following will indicate the scope of editorial treatment: "Preaching Vital Truth," "Politician to Preacher," "Queen Victoria's Anniversaries," "Seven-Day Journalism in England," "The Vacation Slump," "Is the Age of Peace Coming?" "Americanism and Ultramontaniam."

The preacher will find inspiration in the *Review* for his vacation time in thoughts that by the process of mental incubation will send him back to his people in the autumn with a better conception of his mission and a better furnishing for his work.

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College Notes

Have you seen the new catalog of Ashland College? You can have one for the asking. The College is prepared to do all the work as outlined in its courses. See the announcement on last page of the *EVANGELIST*.

It is encouraging to note that a large number of the students who were in attendance last year will return for work the coming term. These with the new students we hope will make our attendance much larger than ever before. How will the churches to which the success of the College is so vital respond?

Recently a very noble young brother, himself a graduate of one of the best Universities, wrote to me with respect to the College. In his letter he says, "The church and her people ought to be awakened to a deeper sense of their need of intellectual culture, and stirred to a living and creative enthusiasm for the College. Most of the people of the church have little appreciation of what a College education means. Many of them would 'go after it' if they did." It is but just to say that this brother is doing his duty toward the College.

The following words from President Zol-lars of Hiram College are worthy of consideration as coming from a man who can speak by authority. In writing to the young people he gives this advice: "Do not wait until you have money enough to take a full course. If you can see your way to take one term, make the start. Unexpected opportunities for making expenses may open to you. Take the step that you can see and trust to God to show you the next step. Many a brave young man or woman has secured an education by pursuing this course who otherwise would never have succeeded. Noble purpose and high endeavor are sure to be rewarded."

J. ALLEN MILLER.